

- 13 Mercara-taluq with its 5 náds and 57 villages occupies
 635 the middle of Coorg and covers 209 square miles with a po-
 634 pulation of 15,556 souls, amongst whom there are only 2814
 [162] Coorgs. Within this small area all the essential features of
 the province are comprised:—ranges of high hills and solitary
 peaks, especially Nurokal-betta and Kóte-betta, fertile rice-
 valleys and parklike grassland, dense cardamom jungles and
 extensive coffee plantations, stately forest trees and clumps of
 graceful bamboos, innumerable clear mountain rills and ever
 [563] flowing streams and rivers. With the exception of the most
 easterly portion of the taluq, the climate is everywhere healthy,
 and the soil fertile and well cultivated both for wet and dry
 crops. The principal ryots are Coorgs and Gaudas. The
 635 four highroads from Mysore, Cannanore, Mangalore and
 634 Manjarabád intersect the taluq at Mercara, hence also the
 245 great number of coffee plantations, especially in Mercara-
 [491] Halérinád. Nearly the whole length of the Sampáji-ghat
 as far as the 16th mile the hillslopes are covered with the
 coffee shrub and there are some most successful plantations.
 On the north-eastern plateau of the ghat, in Horamalnád, the
 Coorg Coffee Company owns an estate of thousand acres.
 The oldest is the Mercara estate, further to the west, north
 and east from it are grouped the beautiful and valuable
 estates: "Glenmore" near the pretty Jeasy-falls; "Belta-
 [443] mally" and "Hallery." Thousands of coolies are attracted
 [464] to this taluq and on Sundays the Mercara bazaar is crowded
 635 with them. On the whole the ryots are of a poor class; the
 634 proximity of Head-quarters with its various demands seems
 ● 565 to fall heavily upon them and to keep aloof richer farmers,
 besides the alluring temptations of the Mercara shops may
 induce the ryots to spend their money imprudently and help
 to impoverish them. The people of Halérinád have always
 been remarkable for their attachment to the Rájah's family,

since the dynasty originated there and in consequence assumed the title of "Haléri Samsthán".

The *Head Quarter Station* is *Mercara*, the capital of Coorg. Its geographical position is in Lat. 12° 26' N. and Long. 75° 46' E. It is distant from Madras via Mysore and Bangalore 352 miles, from Bangalore 147, from Mysore 75, from Cannanore 68, and from Mangalore 84 miles. Situated on a plateau and in a central position, the locality seems to have been chosen from its comparative difficulty of access in former days. Muddurāja selected the spot for a fort and in 1681—82 took up his residence there. Surrounded by an amphitheatre of undulating, grassy or slightly wooded hills—in former days covered with dense forests—the local position of the town, 3767 feet above the level of the sea and about 600 feet above the Kávéri-valley is extremely picturesque and beautiful. The Fort with its principal buildings: (vide p. 191 and 180) the Palace, the English church and the Superintendent's Kacheri, rises in the centre of the plateau. Outside the fort on the southern hill-slope stand: the *Regimental Hospital*, and in parallel rows, sheltered from the easterly and westerly winds, the newly constructed tiled *Lines* of the sepoy with the regimental bazaar and in the hollow beyond the Gaulika-village. Skirting the ridge to the southwest above the *Lines*, a parade-ground and promenade have been levelled and on the evenings, when the regimental band plays there, Mercara society is in the habit of frequenting the place. At its further end in a retired little garden is the "*Rajah's Seat*," the charming, homelike panorama from which attracts every lover of beautiful landscape. Close by is the *Burial-ground* of the Protestant community, where many an aspiring or weary European pilgrim has found his last resting place, among them Major Gustard, Superintendent of Coorg, and his two wives, Dr. Dunkan Macpherson, late Inspector General of Hospitals, and Major

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Kávéri and a great number of other Dévasthānas and fine forests dedicated to sylvan gods, this division is the most unenlightened and uncivilised in Coorg. There are many jungle-people especially the Kādu-Marattias, who live on Kumari-cultivation (vide p. 108) and one tribe in the forests of Tāvunād, the Kādavas or Bodavas, whose women dress in Eve's fashion, but with the vanity of Eve's daughters change the leaves four times a day. The women never come out of the forest, only the men show themselves, covered with a coarse cloth. They are excellent marksmen with bow and arrow, and live on the chase, seldom working for hire. Their huts, which they frequently change, are of the rudest description, made of sticks and covered with Netti-Pai (leaves of the Netti palm). Nearly the whole population of Tāvunād consists of Tulu-gaudas; there and in Nālkanād Canarese is scarcely understood, the people speak Codagn, Tulu and Malayālam.

The ryots in Kuyinkéri-nād, chiefly influenced by the wealthy House of the Karanika, Kutteti Eyappa, are mostly Coorgs and much devoted to the Pālur deity (vide p. 174). But here as elsewhere in this taluq, the love of gain or, perhaps, necessity seems to overcome the superstitious scruples of the ryots; the venerated dévara-kādus (sacred jungles) which, having for ages remained intact, are generally the finest forests, are cautiously invaded by the natives' axe and planted with coffee; but to propitiate the fabled wrath of Pālurappa, Iggutappa, Maletāmbirappa and Ayappa, the devoted planter pays from 3 As. up to 1 Rs. per Batti of coffee towards the worship of the despoiled sylvan deities; but with the disappearance of these sacred forests, the oblation will probably cease too!

Padinālknād-taluq, being skirted by the highest range of the Western Ghats with the broad based Tatiandamol, at the foot of which the Nālkanād-palace is built, is watered by the upper course of the Kávéri with its numerous tributaries.

692 Pancháyat lay to the Párapatingár or to the Deván's Kacheri. The Párapatingár settled at his own responsibility or through a Pancháyat cases of small amount which, however, remained undefined.

685 When ~~theft~~ was committed in a village, the Gauda with the ryots exerted themselves to catch the thief and on apprehension carried him to the Párapatingár's Kacheri, where an enquiry was made, the stolen property, if possible, recovered and restored to the owner with an award of half the value of the stolen property as a punishment of the thief. In default of payment, he was flogged or sentenced to work on the roads.

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● 565 Corporal punishment was not restricted to any class of crime or people; even Deváns, who had incurred the displeasure of the Rájahs, were subjected to the last, some times swung by the royal hand!

682 In murder cases, the Párapatingárs and the Subadár of the district committed the criminal for trial to the Huzur, the officials of which, under orders from the Rájah, examined the prisoner and reported the result. According to circumstances the murderer would be pardoned, fined, whipped, mutilated or executed, agreeably to the Rájah's orders. In cases of 684 adultery the guilty parties were severely and barbarously punished. Manslaughter committed in a state of intoxication or during hunting or whilst guarding the crops against wild 682 beasts, was leniently dealt with, especially if the unfortunate man reported the accident voluntarily before the Huzur had been informed of it. Eloping from the country and treasonable 684 acts against the Sirkar were considered as the most heinous 689 crimes, and the culprit, if caught, seldom escaped capital punishment, dictated with a savage vindictiveness. Of the 686 nature of these punishments it is difficult to credit the stories, that are told of their frequency and ferocity. The ordinary ones are said to have been: crushing to death by elephants, strangulation or decapitation by the large Coorg knife, a most

of the Jail, exercises the powers of a Magistrate over its inmates, who are superintended by a European Jailor. 697
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The *Police*, with the exception of a small regular body of a miserable description in Mercara and Virājenderpet, still maintains its rural character, as best adapted to the country. 692
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According to the returns of the annual "Judicial Reports," the inhabitants of Coorg are neither remarkable for their litigiousness, nor for an excess of criminality. 181

3. ADMINISTRATION OF REVENUE.

a. Land Revenue.

The Land Revenue constituted the chief source of the wealth of the Coorg Rājās. It still forms the principal item in the annual income of Government. It will, therefore, be of interest to analyze the mode of assessment, peculiar to Coorg, for generations in use and still upheld by the British Government. The settlement was made in 1812² by Lingarājender, who caused the Shist accounts to be preserved in a kind of Domesday-Book in which all the vargas or farms are registered with great detail and accuracy, noting also the tenure under which each varga is held. 657

According to this quasi settlement in perpetuity we have to distinguish, besides the rentfree holdings, four different kinds of tenures of land: *Jamma*, *Sāgu*, *Umbali* and *Jēdi-tenure*, an arrangement nearly allied to what is called "Shivappa Naik's Shist" i. e. an assessment fixed in the time of Shivappa Naik, a polygar of Naggara. 651
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The *Jamma-tenure*, from the Sanscrit "janma," a word conveying the meaning of "hereditary by birth," is the holding of the privileged class, called *Jamma-ryots*, comprising: Coorgs, Amma-Coorgs, Hegadas, Eimbokalas, Airis, Koyavas, Moplas and Gaudas. The light assessment of Rs. 5 per 100 butties of wet land with its accompanying *Bané* and *Bariké* was made originally on condition of military and general 651
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² [Errata: This should read "remarkable" neither. See Corrigenda, Cat. II, p. 474 -- Analyst]
* [Errata: This should read "in 1813." -- Analyst]

651 service to the State. The Jamma-ryots are still liable to be
423 called out to repel outward aggression or quell internal dis-
565 turbances, and to furnish all Police- and Treasure-guards,
701 escorts, etc. in time of peace. Excepting old men and boys,
there are now 7070 active Jamma-ryots of whom 4910 are
Coorgs and, next in number, 1244 Gaudas.

423 The *Butty account* is a peculiar one and dates from the
651 time of Lingarājender, who in 1813 had all the ricelands
433 measured and the result registered; 100 butties of wet land
mean an area which produces 100 butties at 80 seers per
butty of paddy or rice in the husk. Since this produce, how-
ever, is depending on the fertility of the soil, it is clear, that
the area of 100 butties varies according to the nature of the
ground. There are 7 different qualities of fields, ascertained
or supposed to produce 8, 10, 12, 14, 16, 18, and 20 seers
of paddy respectively on an area of land, containing 256
square feet or a square of one kōlu (bambu) 16 feet long, the
original measure used for determining this account. To pro-
duce then 100 butties or 8,000 seers of paddy from these
seven different kinds of fields, 1000, 800, 660½, 570, 500,
440½, 400 times 256 square feet or about 5.87, 4.8, 3.92,
3.35, 2.93, 2.61, 2.35 acres respectively are required. As a
fair average, therefore, 3 acres may be assigned as an equi-
valent of 100 butties of land.

311 *Bānē* is the highland adjoining the ricefields and gene-
rally clothed with forest from which each farm obtains its
firewood, manure, graas, etc.

651 *Barikē* is the low swampy portion of land adjacent to or
751 below the paddy fields, it remains uncultivated and is used
423 for grazing purposes.

No remission of the Jamma-rent is ever made, except
under extraordinary circumstances, such as the death of seve-
ral members of a family, the entire destruction of property by
fire or the loss of a large number of cattle. In these cases